

The American Friend

Old Series
Vol. LII No. 5

MARCH 8, 1945

New Series
Vol. XXXIII No. 5

Allied Powers and the Japanese Emperor

Gilbert Bowles

Finding Background for the Scriptures

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Maintaining the Family Type Farm

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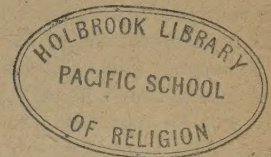
The Deserted Farm of St. Boniface

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Reflections of an Editor



The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For March 11—The Cost of Discipleship
(Matthew 19:16-26, 29)

BLIND SPOTS

The lesson for today deals with one of the most interesting and pathetic characters of the New Testament. The Rich Young Ruler makes an interesting study, for in his character we see, neither those who take the low road, nor those who take the high road, but the great mass on the misty flats who drift to and fro.

An examination of the young man's character reveals much that is lovely and of good report. In fact, there is so little which is undesirable that in the average community of today he would be pointed to as a model. First, he was wealthy, and in American life that puts him in the four-hundred class. Wealth is a cloak by which men are able to cover most every sin. But the young man had no sins to hide, so he said. He obeyed the moral and religious codes of his day. He had kept himself pure, and not only was he moral but he was also religious. He recognized in Jesus a Good Master and he was seeking eternal life. It might be difficult to find many young men in any community who would compare favorably with the Rich Young Ruler. Jesus looked on him and loved him. But what was wrong? He had about everything desirable in this life, but now he comes to Jesus wanting something more for himself—eternal life.

Here he reveals his philosophy of life: get, get, get, but always for himself. No doubt he was sincere and thought he was honest when he said he loved his neighbor as himself but here was his blind spot. It is not strange that he went away sorrowful when Jesus pulled the scales from his eyes and he saw the selfish motive back of what he had acquired. If he would be perfect, Jesus asked him to be converted—right about face—making the less fortunate the object of his first consideration, and living his life on the principle of sharing rather than getting.

While this young man refused to follow Jesus and went away to live a few years in his own little world, then leave it all behind, another young man who could boast of as much, met Jesus a few years later on the Damascus road. When the scales fell from Saul's eyes,

he was obedient to the heavenly vision. Years later, when poor and in prison, with his body scarred from beatings, in thinking of what he had given up to be a Christian, he said, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ."

There is a strong possibility that America may make the same mistake as did this young ruler. Our Yankee aggressiveness and business acumen have become virtues to the extent that greed may create a great blind spot, making us oblivious of our social responsibilities. We shall never know how much the desire for profits from foreign trade and munitions has contributed to the slaughter of millions of young men in this present war. The terrible, unnecessary sacrifice will not all be in vain if it strips the scales from our eyes and helps us to put human values above everything else.

Questions:

Are blind spots more common in youth or old age?

Why it is hard for the rich to enter any kingdom which demands sacrifice and self-denial?

Is there hope for any nation whose God is material prosperity?

What is the relation between riches and an inflated ego?

P. M. T.

For March 18—Jesus' Teaching About Judgment

(Matthew 25:31-46)

CHRIST'S STANDARD OF VALUE

Some years ago, while fishing with a friend on a lake in northern Michigan, an incident took place which illustrates how distorted a person's sense of value may become.

We had exhausted our supply of bait. In our efforts to find some frogs for which the bass seemed very eager, we followed a small, sluggish stream a short distance. In the attempt to reach a green frog on a lily pad growing in deep, oozy muck, my friend held to a willow branch and leaned far out over the stream. Had the limb broken, he would have been precipitated head first

into the deep muck and probably drowned before he could have been extricated. That man was a valuable man to his family and community but for a moment he reduced the estimate of his worth to that of a green frog.

"What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Paul speaks of man as an heir of God and a joint heir with Jesus Christ; also as being capable of having communion with God. While it is true that man without the spirit of God may drop to the level of the beast, nevertheless in our lesson the measuring stick Jesus uses to determine fitness for the Kingdom of Heaven is found in our attitude toward all men.

"What will a man give in exchange for his soul?" is still a pertinent question. The value man places on his own soul is reflected in the value he places upon other men.

It is not probable that Jesus was setting up a pattern of conduct which would serve as a passport into heaven, but rather, he was saying that people who consistently practice deeds of mercy and kindness are motivated by a deep appreciation of human worth. In all the teachings and practice of Jesus, nothing stands out so clearly as his constant emphasis on human worth. His test of goodness and righteousness, even to this determination of one's eternal state, was based upon one's attitudes toward "others."

To Jesus, every offense toward another person was an offense toward God. In his eyes it was better that a person have a millstone about his neck and be cast into the sea than that he should offend one of his little ones. If this statement were taken seriously by Christian people, what a check it would place on loose conversation about others.

On the other hand, to care enough for people to minister to their material and spiritual needs, without expecting credit or reward, was to Jesus an authentic mark of discipleship. The AFSC is one hand by which we can minister to others. It has been through the work of this Committee that Friends of the past twenty-five years have become favorably known the world over.

It must never be forgotten that good, acceptable works are the fruits of the Spirit and are the direct result of the love of God in the disciple's heart.

Questions:

Is it ever right to seek a position or should the position seek the man?

Is goodness ever a conscious virtue?

Can one ever come to the place where he lives free from the sin of omission?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

PERCY M. THOMAS, Associate Editor

Subscription Price—\$1.50 per Year

Old Series
Vol. LII No. 5

MARCH 8, 1945

New Series
Vol. XXXIII No. 5

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

The Reflections of an Editor

In Which We Amble and Ramble

Wherein the editor relaxes and writes "off the record." It may be a risk, but—well, at any rate, it is "for readers only."

THE AMERICAN FRIEND is not only a journal, but it represents also a circle of seekers, readers and writers. All of these, drawn together, describe loosely a community of thought—a community whose members are related to other publications as well, and which could never exist, as such, without the printed media.

Our readers are chiefly Friends but we welcome quite as heartily many non-Friends who are friends of THE AMERICAN FRIEND. They cheer us often with their correspondence. This reader circle is wide and varied. Therein lies our spiritual wealth in so far as we can make its members communicative. Our increasing awareness of this circle of friends has been heartening.

Inevitably this loose community includes an editor with his particular problems and quirks. Generally he must be serious, not too "loose," in this tenuous community of thought. But now and then he needs a relaxing stroll with the candid friends of the reader-writer circle. Here is one-half of the conversation.

THE DISCIPLINE OF WRITING

There is a peculiar responsibility in putting words in writing and finally into print. It is a responsibility that frightens many potential writers. In speech, one can be careless and trust weak memories not to hold him accountable, but his written ideas are there to face him for years. But even type should not forever commit a writer to his opinion. Print should not be allowed to "freeze" one's thinking. Expression of thought is not like cement, fluid so long as it is agitated by conversation, but "set" when it ends in print. The writer, as well as the speaker, has a right to be received as one who stands ready to rethink and revise his expression. But he is also received as one who has put more finished thought into his writing than he can possibly put into conversation. He is taken more seriously than in speech.

Perhaps one of the greatest values of writing is the discipline to which it subjects speech. No other method will better catch up one's tendency toward hazy thinking and loose words. Likewise, one should also discover by writing if his vocabulary is outrunning his ideas. "We try to keep our facts ahead of our oratory," is the way one institution placed its emphasis. Writing drives one to discover his true thought before he expresses it. He will try to say what he means and mean what he says. He will find it difficult to be subtle, for there is no inflection of voice to add its interpretation. There is no reason why this test should discourage writers. Rather it should welcome them to an opportunity for sharpening thought and expression.

We are greatly pleased with our contributors. It is they who "make" a journal. We want more of our friends to write, though not all contributions can be accepted. The rewards of writing lie more in its discipline than in the printing. Especially should young people develop their talents in this field.

THE EDITORIAL ARGUMENT

Having ventured to write, the hopeful writer has yet to run the gauntlet of acceptance for his products. The chief obstacle is the editor. What a risk! An editor is not merely a person, but like most other persons he is also a pattern of opinions and biases—if not a set of whims. Whims though they may be, he has certain definite ideas that may not be any better than the ideas of his contributors, but, *being editor*, contributions are at his mercy. What implications this may have on the question of democracy may be too embarrassing to press further in a journal that urges the *case* for democracy! Well!—being on or off the democratic line, the arrangement will have to stick until some one devises a better scheme for editing journals. Until then, we plead *slightly* guilty!

It is not always an indictment of a manuscript for it to be returned. It may sometimes be an indictment of the editor. A returned article does not mean necessarily that it is considered inferior. We are sometimes forced to return good ones. It may mean only that it does not fit a particular editorial policy

or that it may be too much of a kind with other articles on hand, or it may be returned for other good reasons such as timeliness and subject matter.

Being caught in a "soft" moment, we shall share further our experiences with contributors—cooperative and otherwise. One of our pet peeves is an article of two thousand words which comes in response to our request for twelve hundred words. We are really "hepped" on short articles. (Let's see, how long is this editorial? We plead our average.) Our request often says, "twelve hundred words, please," with a mental reservation that fifteen hundred might be acceptable. (What did we write above, about saying what one means?) At any rate, we assume that twice as many people read short articles as read long ones and we want THE AMERICAN FRIEND to be read. To be sure, the length of an article cannot be determined dogmatically. Some subjects require more space than others, but we believe that ideas in "high concentrates" are more explosive (or, in Friendly phrase, "more moving") than when diluted.

At any rate, we feel compelled now and then to return manuscripts for revision to shorter compass. One such contributor replied, "Remember, Mr. Editor, this is my *child*. I can't bear to whittle on it any more." Again we softened and printed it "as was." Another wrote us, "I have received my article which you returned, asking me to shorten it. I proceeded to do so at once, but every time I shortened it, it got longer. I return it herewith for all or nothing." Well, dear reader, what would you have done? We printed it. It is hard to turn down a "cute" rejoinder if the contributor is somewhere within reason.

Now and then a reply comes, giving the editor a soft pommelling, if not a wallop. Here is a "mixed" one from a courageous CPS man, "When you have printed articles written by particular friends of yours or by persons with well-known names, perhaps you will then print my contributions. In the meantime, I'll keep on sending them in. It's good for me." Indeed it is. Good sportmanship young Friend! Your persistence carries its own reward—and probably others.

THE TUSSLE OF IDEAS

Not all evaluations find their way to the forum page of THE AMERICAN FRIEND. In the same mail comes a letter saying, "The paper is too literary, too highbrow," and yet another one saying, "Keep up the literary standard. It's education that we need." Irreconcilable though such statements may seem, we like both of them, for they give us the reader "pulse." We are trying to solve that riddle. We are particularly sympathetic with those readers who want their reading "down to earth." We confess a slight misgiving sometimes lest writers (including editors) occasionally feel that being obscure means being profound. (Is that "down to earth?")

Now if we can be moderately modest, we might say that many commendations are received—many of them from our sternest critics. We can bear anything but indifference. Critics, we especially need.

Someone has said, "I can take care of my enemies (critics), but spare me from my friends." But our *real* friends may be our sharpest critics.

We are also exhorted to keep the paper on a sound "spiritual" level. One Friend writes, "THE AMERICAN FRIEND does well on such subjects as peace and service, but I miss the definite spiritual note." We can partly escape that one, though not entirely, for our contributors are slow to write on themes unapplied to general human affairs. We have asked for those articles which are more personal, relating to individual spiritual problems, but they are harder to secure. Even so, this stimulus to editorial diligence is well taken. THE AMERICAN FRIEND must be rooted exactly where the Society of Friends is rooted—in a spiritual subsoil.

There are also the stimulating dissenters. They are a joy when they land on the forum page with constructive rejoinders. As the dissenting opinions of Justice Holmes are now the law of the land, so may the friend who is "otherwise minded" open some new aperture through which new light may shine. Our respect for minorities, even when they consist of one person, is an ideal to be cherished. Within certain bounds of reason, they must be heard. We encourage our friends toward the forum page, with short letters. New truth never breaks through from the majority. It takes its rise first of all through a person and then through a minority. It often appears first as dissent. We love intelligent dissent.

FRIENDS ARE NEWS-HUNGRY

Many readers remark, "I start reading THE AMERICAN FRIEND from the back and sometimes I get to the editorials." Well, that puts the editor "in his place!" (Hmm! So they're not reading this one). But it is really where he probably belongs, for the journal is a medium for Friendly sharing. It should not be just the amplification of one voice. Specifically, Friends read "Quakerdom-at-Large" as their favorite "page." We are concerned to give them as full coverage as possible of Friendly activities and glimpses on the world religious horizon. We can't do that alone. It will require the persistent and cooperative efforts of local correspondents.

Therein also lies occasional embarrassment for editors. When we have "edited" news contributions, we are sometimes chided, more or less gently, for exercising too much freedom. Such reproof is often well deserved, yet (and here we grow defensive) we are under compulsion to print news of wide interest only. Many news contributors send longer statements, expecting such editing to be done. But whether news comes in full or in finished form, we want news, news, news of our Meetings and of Friends and Friendly affairs. We greatly appreciate our correspondents. We hope they will submit to our editing occasionally.

AS WE SIGN OFF

So run our musings. Perhaps we have hung our linen on the line with their shades of tell-tale grey. We hope that our democracy (if there be such) in the editing of a Quaker journal, has been somewhat

enhanced. We like our readers to have a look into THE AMERICAN FRIEND problems and practices, those good and those not so good. We believe that our friends should feel a closer relationship to their journal and that the journal should reflect their concerns more fully. Perhaps this editorial excursion may be something more than an editorial ramble if indeed some of our problems have been sensed by our congenial readers.

Just as we were about to sign our initials and become comfortable, the Associate Editor came in with a disturbing line from George Fox. "And all Friends, everywhere," he writes, "take heed of printing anything more than ye are required of the Lord

God." We yield to our illustrious founder the right of the last word. We are not doubting the requirements of God on Friends everywhere, we can only hope that all of us will be aware of his requirements. But seriously, this counsel of George Fox is fundamental, for indeed God must anoint our pens as well as our lips, for a saving, guiding message to men in a day of stormy events and confused issues.

[Oh yes, we have just received subscriptions for THE AMERICAN FRIEND, to be sent to all families in a given Meeting, the Meeting collecting and paying the bill at a reduced rate. What Meeting was it? Puzzle. Search the news page of this issue. Such is our subtle propaganda.] E. T. E.

Finding Background for the Scriptures

By W. F. Luder

Give Yourself Background is the title of a book by F. Fraser Bond. In it, the author seeks to show the importance of acquiring adequate background for everyday living. He then goes on to explain how one may accumulate the various elements of this background. A few of them are: a knowledge of history and literature, some understanding of art and music, and the ability to speak and write one's language well. The purpose of this background is to make life richer and to make oneself a more useful citizen of the community and nation.

To the Christian, this kind of background is as important as it is to anyone else, but there is another kind of background which, to him, is even more important. Yet we still find in the Christian community no explicit method of providing our neophytes with it.

FROM THE WIDER VIEW

The central tenet of the Christian faith is the Kingdom of God, but the Church as a whole has never believed this teaching of Jesus. Comparatively few of its members have dared to follow Jesus in giving their whole allegiance to God rather than to their own nations. For the vast majority of people, whether they call themselves Christians or not, the highest loyalty is to the State. The Church itself, especially in war time, never hesitates to make plain that its real allegiance is also to the State. Yet if we are to take the words of Jesus seriously, we must admit that this is all wrong. The Christian is to be primarily a citizen of God's Kingdom. His supreme loyalty is to God. His supreme good is to do the will of God. "In His will is our peace."

However, even when the convert realizes this intellectually, it is tremend-

ously difficult to make it an ever-present reality in his daily living. Anyone who has tried it knows how hard it is and how many failures he experiences every day. Building up a background of Christian thought and knowledge is absolutely essential if the attempt to become a citizen in God's Kingdom is to be anything but superficial.

DISCOVERING OUR NEW TESTAMENT

The most important source of background for the Christian is, of course, the New Testament. We must study it and restudy it, over and over, all our lives. But how can we get started and how can we find the time, when our lives are already so full? One answer is that we should deliberately force ourselves to read one chapter every day. This, it seems to me, is a mistake—especially from the psychological viewpoint. Such a method is likely to degenerate into a disagreeable duty. We should deliberately find a way to make the study interesting for ourselves, so interesting that it becomes one of the things we really want to do. There will be no difficulty in finding time for it then! One method outlined from personal experience follows.

The person who desires to make himself want to study the New Testament might first go to the library and look for books of *fiction* which deal with the life of Jesus or with the lives of his followers. They must be books which will keep his attention as he reads them. If some of them do not, he should lay them aside for the time being and look for others. The important thing at this stage is to find books as absorbing as any other fiction. Examples of fiction concerned with the life of Jesus are: *The Robe*, *Ben Hur*, *Quo Vadis*, *The Marquis of Lossie*, and others by George

Macdonald. These are good books in which the motive is the development of Christian lives.

After reading this kind of fiction as long as the supply or one's interest holds out, the next step follows with only a minimum of self-prompting. Probably it would be to read a half dozen of the popular lives of Christ, with a few of the more limited interpretations of specific details thrown in for the sake of variety.

FINDING HUMAN INTEREST

One of these latter is, *Who Moved the Stone?* by Frank Morison. It is a fascinating little book written in the style of a detective story. The first chapter is called "The Book that Refused to be Written." In it the author tells how he had always held a deep regard for the person of Jesus, but because of his background in physical science he could never bring himself to believe what seemed the one thing that gave any meaning to the whole story—the resurrection. He resolved to write a story of the last days of the life of Jesus, stripping it of its overgrowth of "dogmatic suppositions." When he finally came to make a thorough study of all the records in preparation for this book, the book refused to be written. It refused to be written because his examination of the records convinced him that the "irresistible logic of their meaning" simply could not be avoided. Somehow Jesus actually had risen from the dead!

Some of the chapter headings of the book that was written instead give a hint of its swift-moving suspense: "The Real Case Against the Prisoner," "What Happened Before Midnight on Thursday," "The Situation on Friday Afternoon," "Thirty-six Hours Later," "Be-

tween Sunset and Dawn," "The Historic Crux of the Problem," "The Evidence of the Principal Fisherman," "The Evidence of the Prisoner's Brother," "Some Realities of that Far Off Morning." Once begun, it is difficult to lay the book down before it is finished. Reading this book will inspire a search for others like it. Probably few can match its thrill, but there are many similar to it in other respects.

By now, our seeker after background has probably reached the point where he will need no further self-prompting. He will inevitably turn to a study of New Testament "criticism." He will want to find out how the Gospels and letters originated, who wrote them and why, what colored the different accounts, what the early Christians thought about Jesus.

SCRIPTURES BECOME INTERESTING

Finally, the reader will find himself beginning to make independent appraisals of his own. For example, he may note the great variation in the dates assigned to the Gospels and correlate this with the degree of faith the author has in the Good News preached by the earliest Christians—that Christ is risen. The skeptics usually date the Gospels as late as possible. In spite of all variation, one trend is evident. As time goes on, the most generally accepted dates are being pushed further and further back toward the time of Christ's life on earth. Charles Cutler Torrey, for example, in this book *The Four Gospels* is able to make out a plausible case for believing that the original forms of the four Gospels were composed in Aramaic and that some of them were circulating within ten years after the events occurred.

In all this study, one must keep in mind the ridiculous human tendency to exaggerate the importance of one's own contribution to knowledge. Of course, it is no more evident in this field than in any other, but perhaps it can do more damage here than in others. In chemistry, for example, we merely smile at a Nernst or a Berzelius, overlooking their foibles and remembering their real contributions. But the extreme adherents of the newest fad in the study of the New Testament, "form criticism," may really be dangerous unless we have sufficient background to be able, not merely to smile, but to shout with laughter. There is no doubt an element of truth in the idea that the needs of the early Church to some extent shaped the form of the Gospels, but to maintain that the Church invented many of the stories to suit its own purposes is simply the height of the ridiculous.

The best corrective for such vagaries is the next step in the process: the direct

study of the records themselves. No longer will any forcing of one's self be necessary. In fact, probably many references to the New Testament will have been made already in the process of checking the authors of books on criticism. Real study has now begun.

Those who have never tried some such program may hesitate to start it. So much time seems to be required. But it is intended to cover a period of several years and to use only leisure time. More important, the whole secret is to trick oneself into a gradual build-up of intense interest. When this is done, there will be no difficulty in finding the time. From there on the seeker will be on the high road in his search for background for the Christian life.

He must never forget, however, that this search is not an end in itself, but only one means to the most important end of life—the attainment of a richer, more adequate citizenship in the Kingdom of God.

A MANUAL ON SOUL BUILDING

Someone, I know not who, has given this title to the Sermon on the Mount. It is very suggestive, and with this thought in mind let us consider briefly the Beatitudes.

Blessed are the poor in spirit. This is the starting point for building a soul. What does it mean? A poor man has no financial resources and he knows it. One poor in spirit has no spiritual resources, and he knows it. Neither the one nor the other is satisfied. He desires resources with which to meet his needs. As the recognized ignorance of the child creates an eagerness to learn, so the felt spiritual poverty of the poor in spirit is the true inspiration for acquiring spiritual resources; and Christ declares that the kingdom of heaven, with all its infinite spiritual wealth, is theirs.

Blessed are they that mourn, who weep because of their poverty of soul, for they shall be comforted. Their needs are met. Their longings are being satisfied.

Blessed are the meek. Poverty, whether in this world's goods or in spiritual assets, develops humility, meekness. Wealth produces pride, haughtiness. It does not seem that the meek do inherit the earth; rather it seems to fall to the haughty, the aggressors. But Jesus says that the meek shall *inherit* the earth. We do not strive for that which we inherit. It just comes to us as our birthright. We simply receive it. If this is my Father's world, it comes to me by inheritance. The glories of sunrise and sunset, the majesty of the star-

studded dome of the heavens, the beauty of the mountains, the thrilling expense of fertile plains, the grandeur of the rolling sea, are all mine to give me enjoyment and inspiration because this is my Father's world.

Blessed are they which do hunger and thirst after righteousness. Remember, we are considering the building of a soul—my soul. Hunger and thirst are natural appetites. They indicate absolute needs. If these needs are not met, life ceases. Hunger and thirst indicate a healthy condition. Righteousness is not a soul luxury that we can do without. Hunger and thirst after righteousness indicate a healthy soul condition, and an absolute need which must be met if the soul is to live. Praise God, the promise is: "they shall be filled."

Blessed are the merciful: for they shall obtain mercy. By this time the soul begins to realize the mercy of God, and nourished by His righteousness, it becomes merciful and as a result obtains His mercy in ever fuller measure.

Blessed are the pure in heart. The soul that is being built according to the plan laid down by the Master, becomes pure. Its submission to the plan and will of the wise Master-builder has eliminated everything impure, has incorporated into its building only the pure and holy. They shall see God! Such a soul sees God everywhere. Moreover, there is the precious assurance expressed by the Psalmist: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Blessed are the peacemakers. A soul with these qualities built into it cannot be a troublemaker. His very presence radiates peace. He becomes a peacemaker, and such shall be called the children of God.

Blessed are they which are persecuted for righteousness sake. It seems as if such a character, or soul, as we have been considering could not be hated or persecuted. However actual experience convinces us that in this sin-dominated world there are those who do hate and persecute God's children, the peacemakers. If that is our lot, let us accept it willingly and uncomplainingly for theirs is the kingdom of God. Jesus promised this reward for the first beatitude and he returns to it as a fitting summary for them all. The kingdom of heaven with its infinite resources of spiritual possibilities and wealth is ours if we can qualify.

CHARLES C. HAWORTH.

Salem, Oregon.

But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.

CPS and Friendly Future

By David E. Swift

This is another in a series predicting the contributions from CPS to our future.

BEFORE evaluating what I expect and hope will come out of CPS, I should like to stress two points. The positive values seen by any one person as arising out of the CPS experience will naturally be partial; they will be to a large extent the positive aspect of the analyst's own experience in or with CPS. Secondly, I think we cannot attribute accurately any particular proportion of these positive results to the participation of the Society of Friends or the A.F.S.C. as supporters and administrators of a part of CPS. The interplay between the necessities of the draft situation and the drafted men, between drafted men and government or institutional supervisors, between drafted men and peace-church administrators, visitors, and educators, among drafted men themselves—each of these has been a source of growth. Finally, it is evident that by no means all CPS alumni will have found the experience of growth.

One can roughly divide the good that can come out of CPS into two types of change in the attitudes of the men involved. There has developed a strange and often powerful blend of cynicism toward wishful idealism, with deep-rooted honesty. There has also been the strengthening of men's desire and ability to throw their energies into practical effort working toward a sounder society. These two elements can produce a powerful agent for change toward a truer world.

ON FINDING GENUINENESS

CPS has made assignees quick to perceive hypocrisy and undue romanticism in the founders, leaders, and supporters of CPS. It has taught them to be suspicious of people who preach sacrifice for beliefs and who do not personally share in that sacrifice; it has also given them a grim realization of the hostages that were given to conscription when CPS was set up. There are two most basic criticisms of CPS by assignees. (1) It prevents a man, during several of his best years, from giving positive expression to his beliefs and abilities in the line of his chosen vocation. (2) It forces a man, through lack of remuneration for work, into an abnormal and unhealthy reliance upon others to care for dependents for whom he has a strong urge to provide. CPS men are right in sensing these basic deficiencies in the CPS setup. Their cynicism about those

who have claimed that CPS is a covenant between church and government in which each has remained free to achieve its primary aim is merely the reverse side of a demand for honesty.

This same harsh honesty appears in CPS men's attitude toward those who profess to be religious. The preacher, weighty Friend, or camp director, who is not the genuine article, is given short shrift by a group of CPS men. On the other hand, many assignees have sat in small groups in the cold, semi-darkness before breakfasts and have come closer than ever before to knowing what it is to seek honestly and with all one's power to know the will of God. Moreover, being thrown into places where human need is appalling and where CPS men's whole creed insists that they meet that need, has taught some at least a new conception of working in what, from a purely human standpoint, is a hopeless situation with a hope born of reliance on God.

It is evident that some CPS men have developed a hypercritical attitude which will not be useful until balanced by desire to bring out of any situation the potentialities for good. Most of the acid honesty referred to above, however, is sadly needed, particularly in groups officially committed to Christianity but which have actually grown flabby. These men will be uncomfortable to have around, where there is lip service to Christianity, but actual final reliance upon money, good homes, respectability; where there is conventional religious observance and little fresh moving of the Spirit; where there is escapist religion or complete absorption in personal spiritual welfare or salvation; where there is the tendency to maintain a comfortable feeling by avoiding the dirtiness, brutality and tragedy in one's community. If, however, they maintain an awareness of heart toward people and the integrity which led them to take the C.O. position and pay the price, their forthright insights into the dishonesty, wishful thinking, and lethargy of groups with which they work after the war, will be an inestimable contribution.

THE TEST OF ACTION

The second aspect of growth in CPS has arisen out of the fact that men who professed an ideal have been given a situation where, in spite of many restrictions, they have had a chance to try as a group to bring that ideal to life. This has been true of their efforts to deal decently and helpfully with each other in camps and units. It has also

been true of their attempts to bring into their work in public institutions the attitude toward people, implied by their insistence that there is a more effective way of dealing with resentful and refractory people than by use of violence.

To be brief, men have had a chance to test their beliefs in real situations involving normal people with all sorts of failings, those mentally ill and deficient; with federal agencies; and with state institutions, with the usual bureaucratic lethargy, defensiveness to criticism, and inadequate personnel. CPS men have, at least in some instances, learned how much easier and more irresponsible it is to criticize at a distance than to get in and clean up a situation. Of course, most who decided to go to CPS were already theoretically convinced that it is more effective to express belief through practical effort, however limited, than through refusal to cooperate, but CPS has reinforced their feeling of the rightness of this approach, as well as their recognition of how hard a task it often is.

In addition to training in putting beliefs into effect in concrete situations, CPS has given many of us a broader appreciation of the contribution of those quite different from ourselves in our common effort to live in line with the grain of the universe or the will of God. We waste less time being exasperated by and arguing with those whose methods or beliefs differ from ours. We spend more time trying to see what is valid in their point of view or on what points we can work ahead together. The urgency of many of the work situations such as that at Philadelphia State Hospital has contributed to this tendency to respect others who do a job and to seek to strengthen the group contribution.

Along with a down-to-earth approach, CPS men have had their social concerns broadened and deepened by the human suffering in the midst of which they have worked and by their own experience as a minority. This has been especially true of their attitude toward the problems that face Jews, Negroes, Japanese, conscripted men, and patients in public institutions.

It is evident that the personal growth which has occurred in CPS can become productive only as men find the right vocation and a fruitful relationship with the communities where they settle. This is the reason why efforts to crystallize CPS men's vocational plans are so important and why members of the Society will want to work closely with CPS men and staff in devising the most fruitful situations for CPS men as they are discharged.

The Allied Powers and the Japanese Emperor

By Gilbert Bowles

(Notes on a discussion of the above subject at the Institute of Pacific Relations, December 4, 1944.)

THE representatives of the Allied Powers, in post-war dealing with Japan, should bear in mind the lessons emphasized in H. H. Miller's book, *Races, Nations and Classes*, that in dealing with other races, nations and classes, the first requisite is insight into differing historical backgrounds, social customs and ways of thinking. Disregard of these essentials, however they may differ from our own, often changes what might otherwise be justice into injustice or chaos.

I.

Sun Fo's article in the October number of *Foreign Affairs*, "The Mikado Must Go," is a good example of the way the Allies should not think of the Japanese Emperor. To begin with, a writer on Japan who repeatedly uses the word Mikado, which is all but obsolete in Japan, or the personal name of the Emperor, Hirohito, always impresses one as being unfamiliar with Japanese history and the feelings, not only of the Japanese people toward their Emperor, but of most foreign residents of Japan.

As an example of a post war discussion of Japanese problems with an evident understanding of Japanese psychology and social customs, I should commend Edwin R. Embree's article in a recent number of *Pacific Affairs*.

A word here concerning the speeches and writings of former Ambassador to Japan, Joseph C. Grew, may be in place. When my wife and I were reading Mr. Grew's very valuable and revealing record, *My Ten Years in Japan*, we repeatedly expressed regret that Mr. Grew could not have come to Japan a few years earlier, so that he might have had the further advantage of acquaintance with representative men of Japan before the Manchurian outbreak of the Japanese militarists in the autumn and winter of 1931-32. But so far as Mr. Grew's suggestions for Allied post war treatment of the Japanese Emperor is concerned, I believe his ideas are based on realism.

II.

Representatives of the Allied Powers, in defining their attitude toward the Japanese imperial family, a term more in accord with reality than is the single word emperor, should seek to judge the

issues involved not through the colored glasses of war psychology, but through longer periods of Japanese history. It is well in these days to keep in mind that "History is the memory of the race."

In the light of succeeding events, it may be that Professor E. W. Clement's picture of Japan's political progress, as given in his *Handbook of Modern Japan* (1913) was too roseate. But he wrote as an old resident of Japan and a careful student of Japanese history, "The year 1889 was a red letter day in the calendar of Japan's political progress. On February 11 was proclaimed that famous document (the Constitution) which took Japan forever out of the ranks of Oriental despots and placed her among Constitutional monarchies."

It is well also to recall, as Professor Clement did, the Meiji Emperor's Charter Oath, for in the coming days this Charter Oath of the Meiji Emperor may well serve as a rallying call for Japanese leaders in national reconstruction: "A deliberative assembly should be formed and all measures be decided by public opinion; the uncivilized customs of former times should be broken through; the impartiality displayed in the workings of nature be adopted as a basis for action; and that intellect and learning should be sought throughout the world, in order to establish the foundations of the Empire."

Along with the above quotation from E. W. Clement one may give a quotation from a liberal British Parliamentarian, Ernest H. Pickering, who, after residing in Japan from 1927 to 1931, wrote in his book *Japan's Place in the Modern World*: "In Japan, the cabinet consists of the Emperor's appointed Ministers. It is just the same in Great Britain, but *convention* has established the rule that our King shall choose as his Ministers only the leaders of the largest political parties. There is one article in the Japanese Constitution which makes the War Minister and the Navy Minister independent of the cabinet, and responsible only to the Emperor, and thus gives the military forces a peculiar advantage over the parliamentary representatives. Yet the situation is not fundamentally different in our country. When we take note of such phrases as 'His Majesty's Ministers, His Majesty's Forces,' we shall realize that legally the British

Constitution is not essentially different from the Japanese."

III.

It should be realized that, in Japanese instinct and thought, it is impossible to detach the reigning Emperor from the imperial family. If anything should happen to the present Emperor, that would not mean the end of imperial rule in Japan. So long as there is a single scion of the imperial family, the possibility of continued imperial rule remains. No enforced change in the form of government could root out of the minds of the Japanese people the sense of inner loyalty to the recognized representative of the imperial family.

Japanese history and drama are replete with examples of loyalists who, in dark days of political intrigue and military defeat, retained their loyalty to liege lords or Emperor, passing on to their sons their own loyalty which could await the day of revenge and restitution. If a change in form of government is to come in Japan, it must come from within. I do not believe it can ever be imposed from without.

IV.

The historical interest of Japanese Emperors in the welfare of all the people of the nation should be recognized as of the greatest value in rebuilding the life of the people—not on class lines, but in the interests of the material and cultural progress of all. Many historical examples could be found supporting the following statement from Yusuke Tsurumi's *Present Day Japan*, written in 1926: "The main check on the power of the great Japanese Lords was the Emperor Meiji, supported by the affection and the desires of his people."

In the post war reconstruction of Japan, there will be need for utilizing this resource, in all efforts toward equalizing the opportunities and the burdens of the Japanese people.

V.

It should always be remembered that in the past, although theoretically Emperors have been supreme, when things have gone wrong through corruption or usurpation of power by others, the Japanese people have placed the blame and the responsibility, not upon the Emperors, but upon Ministers and usurpers. This mental and emotional response of the Japanese people was

clearly stated in 1912 in a speech by Yukio Ozaki before the Japanese parliament: "There are people," he said, "who always mouth 'loyalty' and 'patriotism' and who advertise themselves as the sole repositories of these qualities, but what they actually do is to hide themselves behind the throne and shoot at their political enemies from this secure ambush. The throne is their rampart. Rescripts are their missiles." (Quoted in Morgan Young's *Japan Under Taisho Tenno*.)

Dr. Inazo Nitobe in his book *Modern Japan* (published in 1931), referring to the past centuries says, "Whenever a rebellion arose, it was directed against the 'perfidious subjects' around the throne, and not against the throne itself." In the same strain, Captain M.D. Kennedy in his *Changing Fabric of Japan* (written not long before the outbreak of the present war) wrote: "Their (the people's) anger, if it ever is aroused, will be directed not against their ruler, but against those who have used the alleged divinity of the Emperor, and the sanctity of the throne, as a means of imposing their own will upon the country."

After the beginning of authentic Japanese history, there are few examples of Japanese Emperors being responsible for initiating war or conquest, though one does not forget the semi-historical stories of Empress Jingo and her Korean exploits. Responsible Japanese have definitely stated that it was the personal influence and decision of Emperor Meiji which prevented the then Minister of War, Saigo Takamori, from leading Japan into war with Korea in the mid-seventies. Following this rebuff, Saigo led disgruntled samurai in the abortive rebellion against the imperial government.

Past centuries of Japanese history contain many proofs that Japanese military leaders have not been dependent upon Emperors or upon the Shinto religion when they decide to make war. As to their ability to defy and ignore Shinto, one need only recall the long Tokugawa era (1603-1868) when Shinto was completely set aside in favor of Buddhism which in origin was universal.

In all post war dealings with Japan, it will be important to remember that Japanese history did not begin with Pearl Harbor, or even with the Mukden Incident.

There are only two powers in the world, the sword and the spirit. In the long run the sword will always be conquered by the spirit.

NAPOLEON BONAPARTE.

Maintaining the Family Farm

By I. W. Moomaw

WE are told that with the full use of machinery and very large farms, seven per cent of our people could do all the farming necessary. But the real question is, what type of farms shall we strive to maintain? Would our country and the people be as well served by concentrating ownership and management still more, allowing the five million families thus displaced to depend on relief or whatever work they might find? Very large farms are on the increase. According to the 1940 census, thirty-four and three tenths per cent of all land in farms was held in units of one thousand acres or more, while in 1920 only twenty-three and six tenths per cent of all land was occupied by such farms. On these farms, absentee ownership is common. Farming as a way of life disappears. The family, school, church and other forms of community life suffer. In one of our older communities, a corporation farm of two thousand six hundred and fifty acres has recently been formed. Absentee ownership had been prevalent for some time and the church was closed in 1942.

I.

A certain number of larger farms, like factories, will always be essential for special purposes. However, the owner-operated, family-type farm, large enough to permit use of labor-saving machinery and to provide full employment and a satisfactory living for the family has long been accepted as the typical American farm. Our farm homes and many other institutions, including democratic ways of life and government, are dependent to a large extent upon this form of ownership. The number of these farms is steadily decreasing. In 1920, twenty-four and eight tenths per cent of all farms were in a group ranging in size from one hundred to one hundred seventy-four acres. By 1940 only twenty-one per cent of all farms were in this class. The size of the family-type farm will vary with climate, kind of soil, location, size of family and other factors. We have known families to live well and use an optimum amount of labor-saving equipment on farms of eighty acres or less. In many instances efficiency in management and quality of husbandry are of more importance than acreage.

A trial study of membership trends in seventy of our open country churches during the past twenty-two years reveals that the future of many depends to a large extent upon what happens to the farm home. We have passed through a period when farms were often

disposed of indiscriminately, without regard to their place in the community structure. Individual families were often helpless and the community was slow to protect this rightful heritage of its youth. In turning now to the promotion of family farm ownership in tangible ways, the church can perform an invaluable service for youth and at the same time strengthen its own position.

The deep Black Hawk soil of Iowa was purchased from the red man at twelve cents per acre. Even two generations ago, good land was available at prices around fifteen dollars per acre. Obtaining it was relatively simple compared with today when the same land, after heavy cropping, often sells for eight times as much. Prices of land tend to be influenced more by speculative value than agricultural worth. Those investing funds earned in occupations more lucrative than farming can outbid the man who is interested only in a farm home. In one district, of all farms sold between January 1 and April 1, 1944, only twenty-three per cent were bought by tenants. Farm owners who already owned land bought twenty-eight per cent of the farms. Urban investors bought thirty-six per cent, and speculators, thirteen per cent.* In other words, of all farms sold, seventy-seven per cent went either to those who already had land, or to non-farmers.

II.

The agricultural ladder by which people formerly attained home ownership is not operating well today. The customary mortgage contract seems to be less well suited to the needs of those starting at the bottom than it was formerly when equipment costs were lower and land cheaper. If the purchase of a farm is deferred until a couple has accumulated enough to make the assuming of a mortgage seem safe, they will be around thirty-five years of age, or older. Family expenses are then nearing their peak and health factors more frequently enter. Risk is increased unnecessarily and foreclosure in such cases has been common. Much of the history of some rural churches between 1917 and 1944 was written by the county recorder. Mortgage loans have served and will continue to serve a useful purpose for many, but under prevailing circumstances the terms of payment must be kept more flexible in order to provide for decreasing income from the land.

The rental purchase plan seems well adapted to the needs of those starting

*Garber, W. B., *An Appraisal of Farm Land Values*.

from the bottom. This plan, developed especially for areas of uncertain climate and income, protects both buyer and seller. Briefly, payments for land are in the form of rent, either cash or share. A man who is qualified can safely begin paying on a place as early as arrangements can be made. We found one young man who had begun paying for his farm at the age of twenty-four. Since the purchaser is a co-owner from the start, the place is better cared for than under renting. Payments may be spread over a longer or shorter period of time and details vary with local needs. Title to the land is transferred when the total of rent payments equals the value of the farm plus interest on unpaid balances. There has been sufficient experience with this plan of transfer to give us confidence in it. The main things are that the farm be correctly appraised at the outset and that both buyer and seller are prepared to deal fairly with each other.

Retiring farmers who still wish to maintain some interest in farming have found this plan of transfer highly satisfactory. It is well suited to the transfer of land within the family, as from father to son. The responsibility of the heirs in such event is to see that the land is moderately priced. Too often the son or the daughter who remains on the land is forced to shoulder a heavy mortgage and spend the rest of his years in the payment of legacy to the other heirs. Those who have been reared and educated and are established in other occupations have already received much from the home place. We can hardly hope for family stability on the land as long as each generation taking over has to assume a burden of debt, often out of proportion to the income from the land.

Many young people will soon be looking for places to settle. It would be a fine thing if those having farms to sell would seek out a couple and effect a transfer of equity rather than merely turning the farm on the market, adding to the present confusion. The non-farmer, wishing to make an investment, would find it a rewarding experience to buy a farm, where one can still be found moderately priced, and transfer it to a worthy couple by a rental payment plan which provides an even income for the seller and a home for the buyer.

III.

Humanly enough, we have developed rigid patterns of "ownership" and "rights" which appear far removed in some instances from the high purposes of the Creator. Individual land holdings vary in size from less than an acre to one and one-half million acres. Degree of tenure varies from the status of the migrant worker, moving his family from

crop to crop, to the urban investor who may hold vast tracts of land more or less as an outdoor sport. In one typical state, we found over twelve different methods for renting land to those who had none. An extreme case is that of a tenant who reared a family and paid rent on the same place for thirty-eight years. He will soon lay down his tools with no hope of ever having any land to call his own. His landlord says he is a good tenant. Just what might be said in regard to the landlord whose "good tenant" for thirty-eight years comes out at the same place from which he started? A limited amount of tenancy is essential and it serves a useful purpose for many. But too much tenancy, or tenancy that does not lead to ownership after a reasonable time, must be avoided. The rural church can perform a useful service by lending its influence and support to equitable forms of homes. There is probably no single method for solving this problem but, with many working together, ways will be found.

It is often the long and uncertain road to home ownership, rather than the desire for an easier life, which turns many young people from rural communities. A certain amount of fine sentiment has always surrounded agriculture. With its essential nature and association with some of the spiritual qualities of life, it is natural and well that this should be. But no rural life effort is complete unless we take account of certain inequities which are pushing many people off the land.

Furnished by the Rural Life Association.

THE DESERTED FARM OF ST. BONIFACE

BY HOWARD W. ELKINTON

It is not every day one talks with a Prince. There are a few still in circulation and some of the few are in America and one chanced to have found a temporary home alongside of a conscientious objector to war. All of this is quite within the order of possible chance.

The thing that is unusual is not that the C. O. prince was a farmer but that he preferred to go to jail rather than tote the musket. Again, there are many CO's in jail and some of them are from families of the East and West Coasts, who have inherited great wealth. The feature that struck me as novel, very unusual, really strange, was that this farmer who went to jail for his conscience has no wish to return to his farm. Already the weeds have taken over and the acreage is what the French called *en friche* during World War I.

The intent of this man is to go to Germany when the way opens, probe around in the areas which have been the most smashed by us, and buy a farm

there. In spite of his family and its resources he wants to share the misery of the folk whom we have blasted and hurt and plunged into an agricultural want, the measure of which is not yet known.

This discovery was very revealing. It had in it the mild surprise that one C.O. knew nothing about Civilian Public Service which has been so much in Quaker thought. He had no desire to return to his old farm as his land; his spirit traveled the world. He wanted to repair some of the damage our armies have caused when he is free to do something about it. In the meantime, he is content with his witness in jail. The Prince was glad to have had such a neighbor. He too awaits the release of St. Boniface.

Then the second thought came. Why could not a few men be found inside or outside of CPS who would be interested in practical preparations for a like adventure? The essentials are simple. First the concern—the point of view. It is really a point of spiritual departure. There are many, many, young people who have such a "concern" with all genuineness. Then there needs to be training in simple agriculture; the basics of plowing and fertilizing and then the understanding of the basics of marketing. One important feature not to be over-looked is the need for hand skill in necessary farm smithing.

Finally, anyone undertaking such a venture must be willing to leave his own farm and go into the "defeated" country with a resolution to share the misery, the poverty, the broken order which we have been so willing to produce for "victory," and live with these things as a good neighbor for a long while—preferably for a lifetime. That man who will desert his own farm, leaving it forever, understands the kind of rehabilitation that is wanted and the sort of effort that will count—many plans for reconstruction notwithstanding. I am glad I met the Prince and that he lived alongside of a farmer who left his farm. I hope to meet St. Boniface again in Germany some day.

DUMBARTON OAKS STUDY OUTLINE BY PEACE BOARD

The Peace Board of the Five Years Meeting has prepared a folder on the Dumbarton Oaks Proposals. This, together with the Message to the Churches from the Cleveland Conference, may be had at five cents each by writing to the Peace Board, 101 South 8th Street, Richmond, Indiana.

It is an illusion to think that we can have security without sacrifice.

To Help Meetings Reach Children This Summer

Indiana Yearly Meeting is having a worship conference on March 12 and 13 at Quaker Hill to help Meetings plan vacation schools this summer. Some Meetings have been having vacation schools for a number of years. The workshop conference is planned to give such Meetings help and inspiration for the coming summer. Other Meetings have never held a school. Children in these war days need all the Christian education they can get. The workshop will help people from Meetings which have never had a school, learn how to plan, set up, and conduct a vacation school of religion.

Miss Dorothea Wolcott has been secured as a special leader for this workshop conference. Miss Wolcott is Supervisor of Weekday School of Religion for the State of Ohio, working under the Ohio Council of Churches. She has had considerable experience in setting up and conducting vacation schools as well as vacation school institutes for training teachers. Dorothea Wolcott was head of the weekday schools of religion in Cincinnati, Ohio, before taking up her present work under the Ohio Council of Churches. Cincinnati has the largest system of weekday schools of religion of any city in the United States. Besides supervising these classes, Miss Wolcott had charge of vacation church schools in Cincinnati during the summers.

Other resource people at the workshop institute will be representatives from Indiana Meetings which have been putting on good vacation schools for a number of years, also Nellie H. Markle, Chairman of the Children's Work Department of the Five Years Meeting, and Lillian W. Shepard, Secretary of the Board on Christian Education of the Five Years Meeting.

Any concerned Friends who contemplate setting up or working in a vacation school this summer are invited to this workshop. It is hoped that Meetings which have never had vacation schools will seriously consider doing so and will select as representatives to this institute, people who are concerned and will assume responsibility in this direction. Accommodations at reasonable rates will be provided at Quaker Hill or at comfortable tourist houses in Richmond. Individuals, of course, may come and pay their own expenses, but it is hoped that local Meetings will use Sunday school or other funds to send representatives. There will be no registration fee for the institute.

The workshop is planned to be extremely practical in its nature. On the first day, March 12, the session will

open at ten o'clock with a brief get-acquainted period and worship service, followed by a discussion of "What We Can Do for Children This Summer Through Vacation Schools." Miss Wolcott will make the presentation of this subject. How to set up a vacation school will also be considered during the morning session. In the afternoon, the subject of choosing curriculum for the vacation school will be discussed. Nellie H. Markle will present a review of various series courses available and there will be a guided exhibit of books. The rest of the afternoon will be spent in discussing how to run a school. Dorothea Wolcott will lead in this. The evening session will be lighter but no less practical as those attending the institute will have a chance to learn games, fellowship songs and hymns suitable to teach in vacation schools. On Tuesday morning the session will open with a review of a day in a vacation school, followed by a discussion led by Lillian Shepard on how to make your teaching interesting and helpful to children. Following that, there will be departmental meetings where those who expect to work in a certain department will be led in considering just how to conduct a day of a vacation school in that department. There will be time for attendants at the institute actually to experiment in activities suitable to the age which they are to teach, such as handwork, drawing, dramatization, etc. It is hoped that some pieces of creative activity will be on exhibit.

This vacation school workshop is being put on by the Indiana Yearly Meeting Christian Education Committee of which H. Earl Cox is chairman. The other members of the Committee are: Ludlow Corbin, Milton H. Hadley, Isaac Harris, I. Mack Jones, Nellie H. Markle, and William J. Sayers. The institute has been planned by a sub-committee composed of Nellie Markle, Mack Jones, Charles Thomas and Lillian Shepard. Upon reading this article, it will not be too late to register for the workshop which Indiana Christian Education Committee hopes will be of real service to children of Indiana.

LILLIAN WHITE SHEPARD.

RED CROSS SUNDAY

March 18 is being observed as Red Cross Sunday in many American churches. Here is an opportunity for the churches to bring such interpretation and emphasis as they wish in the wide-spread, humanitarian service of the Red Cross.

NEGRO LECTURESHIPS •

A New Interracial Project

William J. Faulkner, Dean of the Chapel and Religious Life at Fisk University and Meharry Medical College, is the inaugural speaker for the Negro Lectureship offered by the AFSC Race Relations Committee to Friends' schools and colleges. He has begun his speaking engagements at institutions in the Philadelphia area.

Negro educators and scholars, brought by this Lectureship to various campuses, will carry on regular classroom work in their own fields of study. The subject of race relations itself is incidental to the shared educational interests through which students and lecturer can come to a realistic appreciation of each other.

"I have come to make common cause with you, to interpret the best in my community to the best in your community," Dean Faulkner said at the recent Service Committee Meeting. "However, I do not avoid direct discussion, and come prepared to serve as consultant in the matter of difficulties which arise to plague both colored and white Americans. Together we can pool our moral and intellectual resources and the courage of our hearts to save our young people from the tragedy of misunderstanding."

Dean Faulkner is on the staff of the Race Relations Committee from January 15 to May 15. He is speaking first at Haverford and Swarthmore Colleges and Westtown and George Schools. He is lecturing at Wilmington, Bryn Mawr, Earlham, Penn College, and Friends University. His stay in each case will be long enough to include chapel talks and informal gatherings in the community as well as on the campus.

OCCUPIED NORWAY

"Norway has maintained an active non-violent struggle against the Nazi idea and practice," reports an English Friend recently returned after having been detained for four years in Norway, where she was caught by the German invasion. "All members of the High Court of Justice resigned rather than administer laws not in accordance with the Norwegian constitution. Anything which is Nazi controlled is boycotted. The National Theatre at Oslo sometimes plays to houses of twenty-five persons. When school children were ordered to attend an exhibition of Nazi pictures, the schools vied with each other as to how quickly the scholars could get past the exhibit."

—AFSC Report.

They deprive the world of the sun who deprive life of friendship.

For Younger Young Friends

Togs in a Towel is the name of a plan for American children to send presents to the boys and girls of Europe.

We all know that the children of Europe are cold. Many of them have lost their homes, sisters, brothers and parents. Some of them can not remember what it was like to greet the day with hope and joy, instead of fear and hunger. It must be very hard for them to remember that there is love in the world, and that there is a whole country full of boys and girls who want to help them. The children of America have long wanted to send a token of this love, but there has been no way to do so.

Now it is possible to send such a token. The plan is for a class, or a club, or a group of American boys and girls to buy an outfit of clothing for a child of any age, to pack it in a towel, and send it to the American Friends Service Committee (Quakers) who will speed it on its way to make some child warm and happy. Since this is to be a *present*, everything will be *new*, of course. Mothers can help by knitting a sweater, or stockings, or perhaps by making a dress or a boy's shirt. If you plan to send your *togs in a towel* to a boy, you should include a woolen sweater, two sets of underwear, two pairs of knee socks, a small toy (soft toy, harmonica, or the like, *no war toys*), short trousers and shirt. Add a toothbrush, two handkerchiefs, comb, wash cloth, and your *togs* will be ready to bring happiness to a boy who may not have had any new things of his own for five years! *Togs* for a girl should have a dress, or blouse and skirt instead of the trousers and shirt. Add a tablet and pencil for either a boy or girl. You may send colored pencils, but *no crayons*.

Put your name and address on a tag and safety-pin it to the *togs*.

The Service Committee can't promise, of course, that you'll get a letter from the child who receives your gift, but you might!

Do not put anything in your *togs* except articles listed, as other things can not be baled.

CPS NEEDS

A member of the CPS Unit at Big Flats, N. Y. would be able to repair clothing if a sewing machine were available. If anyone has a sewing machine to lend or to give to that Unit, it would be very welcome. Please communicate with Charles Mitchell, 20 South 12th Street, Philadelphia 7, Pennsylvania.

WE SHOUTED FOR JOY

"We shouted for joy when we read your cable telling of the ten tons of clothing to be transferred to us from America. All the time we get desperate appeals for clothes. Two came today: one from a man who is trying to help a group of Jews who were formerly in hiding and have no clothes to speak of, the other from a mother who showed us a letter from the directress of the colony where her children have been since last summer, saying, 'Please come for your boys, but be sure to bring clothing for them because they have no longer any trousers that will do to wear.' It is cold here already, and what a pleasure it would be to have clothing here to give when it is needed."

—*Marseilles Report.*

COMMITTEE TO SEND FOOD

The American Jewish Joint Distribution Committee has appropriated seventy-five thousand dollars to buy food packages in Sweden for shipment to Jewish internees in three Nazi concentration camps in Germany, according to Joseph C. Hyman, the committee's vice president. Export licenses for one hundred sixty-five thousand pounds of food have already been granted. This committee also extends aid to five or six thousand Danish Jews now living in Sweden as well as to several hundred refugees who have fled to Sweden from Nazi rule.

—*Worldover Press.*

Roy Grainger, a British CO and ambulance driver in the Friends Ambulance Unit, has been offered the Croix de Guerre by French authorities reports the CBCO Bulletin, London.

This he refused on the ground that it was a military honor. The award of a civilian ribbon is being considered.

President Roosevelt has been asked by a group of influential citizens, under sponsorship of the Post War World Council, to propose an international covenant for the universal abolition of conscription. "Enforced military training has been the chief foundation stone of every dictatorship," says the appeal. "There could be no nobler role for the United States than to lead the way to international organization by the outlawing of conscription by international action." The signers are Oswald Garrison Villard; Rabbi Robert Gordis; George S. Counts; John La Farge, S.J.; Alonzo Myers; A. Philip Randolph, and Victor G. Reuther.—*Worldover Press.*

THE SWEDISH EPISTLE

Swedish Friends gathered together for their tenth Yearly Meeting, September 16-18, 1944, send their greetings to Friends in all countries.

Our particular concern was: "Our Quaker message, its significance and its introduction into daily life." We determined to prepare ourselves for our future responsibilities by striving to be obedient to the voice of God in the life of man, by attempting to have the courage to tread new paths without fearing to become "scandalon" for others.

We saw the necessity for various tasks that arose out of the common concern of our Quaker society. Firstly, our contribution to world reconstruction. We fully realize the immensity of the work to be accomplished; but we are prepared to take up any work, whether great or small, that may be required of us as Quakers.

Many of us experienced a deep concern how best to convey our message to those around us who are seeking for light. We long to share our view of life as a sacrament, and our faith in "that of God" in every man with everyone, who is seeking fellowship and a purposeful way of life.

Signed on behalf of the tenth Yearly Meeting of the Society of Friends in Sweden.

GRETA STENDAHL, *Clerk.*

Stockholm, 1944.

OUR SMOKE JUMPERS

The Smoke Jumpers CPS Unit at Missoula, Montana, has produced a brochure 8 x 11 inches portraying the life of the Smoke Jumpers. This book of forty-eight pages gives in exquisite pictures (as good as any picture magazines such as *Life*) and well-printed statements, the training and experience of the parachute-riding, fire fighters. It depicts the period of training, the technical handling of a parachute, the way to "jump" a fire, and camp life in general. Friends will not be disappointed in the purchase of this book. Any profits go to a loan fund for CPS men who are nearly always in financial distress. They receive maintenance and five dollars per month to cover medical and dental expenses, while they work beside the regular forest service government men who receive two hundred dollars a month plus maintenance.

The cost of these books is seventy-five cents for a single copy, three for two dollars and, in lots of ten or more, sixty-five cents each. Order through Art Wiebe, CPS 103, Box 1511, Missoula, Montana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

VOICE OF A MODERN PROPHET

*When I would comfort myself against
sorrow, my heart is faint in me . . . For
the hurt of the daughter of my people
am I hurt.*

Jeremiah 8:18, 21.

* * * *

(From *The Predicament of Modern
Man*, by D. Elton Trueblood.)

Man has been more successful in making engines than in achieving the will and wisdom to use his engines for humane purposes. This is the predicament of western man. He has built up a complex civilization, but he may lose it because, in his proud hour of achievement, he has so largely lost or never developed the inner resources that are needed to keep a possible boon from becoming a calamity.

* * * *

Man's life on this planet has never been a bed of roses, and a certain amount of physical suffering we naturally expect, but the great part of the

suffering of our time is of the mind. . . . There is no record in history of such widespread violence and anxiety as mark our time.

* * * *

Man is an animal who is peculiarly in need of something to buttress and to guide his spiritual life. Without this, the very capacities that make him a little lower than the angels lead to his destruction. The beasts do not need a philosophy or a religion, but man does.

* * * *

Man's sinful nature is such that he will use instruments of power for evil ends unless there is something to instruct him in their beneficent uses. Without the conscious and intelligent buttressing of what has been demonstrated as precious, human society goes down.

* * * *

So great is the power of the machine that it is wholly conceivable that a ruthless minority might inaugurate a reign of terror which would include all parts of the planet.

* * * *

The most dangerous time that western civilization has known for many generations is immediately before us. It is the period of convalescence. The threat of world tyranny having been surmounted, there will be a strong temptation to sup-

pose that all is well, but the dangers will actually be far greater than they have already been. All kinds of malignant germs will offer a splendid opportunity for growth in the post war world.

* * * *

Democracy does not succeed by creating a system of counting votes. It depends far more on whether we retain the essential dignity of man.

If faith in the pledged word should break down, we should have a marked lowering of the economic standard of living no matter what fine instruments of production we might invent.

* * * *

Faith is closer to courage than it is to intellectual assent. . . . Or as Kirsopp Lake puts it, "Faith is not belief in spite of evidence, but life in scorn of consequences." *Faith*, as the plain man knows, is not belief without proof, but trust without reservations.

* * * *

Some of the hardest problems of our day are moral problems . . . (which) cannot be solved except on a religious basis.

Men do not transcend the prejudice and hatred based on race by physical proximity or even by the reasonable evidence that all need each other. What is needed is a genuine conversion, strik-

WHO IS THIS GOD?

Who is this God who rules the winds and tides?
Who gives the human heart its very beat?
In silent beauty of earth's depths, Who hides
The magic coolness from the solar heat?
Who stays the moon and stars above earth's gloom?
Who proves the massive strength of hill and mount?
Who wakes the dead soul, living, from the tomb?
Who summons man to justice and account?
Who knows the time of drought, of flood, of calm?
Who breaks the sword and bids men's battles cease?
Who thrusts His blade of truth—a dreadful balm—
Through passionate hearts and wakens them to peace?
This God Who is, and was, and Who shall be—
The Alpha and Omega, Who is He?

HELEN NORDSIECK.

THE MAGIC PRESENCE

There is a Light within which points the way,
As surely as the sun's first rosy ray
Illumines all the sky at break of day.

There is a Voice within as low and sweet
As summer breezes in the yellow wheat,
Whose wisdom makes life gloriously complete.

There is a Presence in the inmost heart,
More beautiful than all the works of art,
Of Heaven itself a perfect counterpart.

It is a Light that will forever shine,
A Voice no time nor space can e'er confine,
The magic Presence of the Love Divine.

VINCENT BURNS.

SUPPLICATION

Attune the souls of men so they
will love the rhythm of the wind
and waterfalls.
Help men to stand up unafraid
upon a hill and hear their neighbors'
friendly calls.

O, let all men who love the soil be free
to till and reap, and roam the hills
and fields!

Forevermore let conflict cease, let men
enjoy the stores of grain
the harvest yields.

Let men be free to keep the herds,
and tend the sheep that graze
from hill to verdant hill.
Again leave men who study nature,
free to roam about the countrysides
at will.

Once more let men have time to imitate
the language of the animals
and birds.

Grant that all men on earth may learn
to speak in kindness, and renounce
all warring words!

GERTRUDE LA V. VESTAL.

ing at the roots of the sinful pride on which race hatred thrives.

* * * *

If we had even the beginning of wisdom, we should encourage our brightest men and women to devote themselves to the task of spiritual reconstruction. We should put our best thought into the elaboration and promulgation of an adequate faith rather than into some new machine.

* * * *

Master of the inward wound, teach us Thy mastery. May I not wince, not turn back, . . . knowing that Thy wounds are answering my wounds. It may be that my wounds shall answer some one else's wounds. For this is a hurt world. Make my hurts healing. In Thy name, Amen.

E. STANLEY JONES.

Forum

Editor, THE AMERICAN FRIEND:

This notice is to express my appreciation of the article in THE AMERICAN FRIEND, "The Message of Friends for Today," by D. Elton Trueblood. What was said needed to be said. More than that, I consider it the most important thing that could be said as we look forward to the coming Five Years Meeting.

LELIA S. MARSTALLER.

Freeport, Maine.

* * * *

Editor, THE AMERICAN FRIEND:

The Peace and Service Committee of First Friends of Indianapolis, has been much concerned about the great need of funds for the dependents of the CPS men.

Sixteen denominations and six national organizations concerned about C.O.'s met in New York City recently with the Federal Council of Churches. It is believed that this is the first time such a group has ever met to consider C.O. matters. The first conference of the Methodist Denomination was held in Philadelphia, January 6-7, with men from twenty-two CO units in attendance. This information is from the January *Information Digest, Civilian Public Service*. Letters have been sent to various denominations which have members in CPS camps, asking for aid in this work.

The Committee at Indianapolis Friends Meeting have placed CPS envelopes in the pews every Sunday morning since our January meeting and have been greatly pleased with the contributions received. These envelopes can be obtained from Civilian Public Service, 101 South Eighth Street, Richmond, Indiana.

We are passing on this information

with the hope that other Friends groups, large and small, will create an interest in this work in their communities.

NELLIE L. TRAYLOR.

* * * *

Editor, THE AMERICAN FRIEND:

I wish to express my appreciation of the letter by George D. Weeks in the February 8 issue.

I recently went to the bond department of one of our banks here with some embarrassment and reluctance for information regarding a C.O. civilian government bond I was buying. I expected, at least in war time, a scornful and supercilious attitude. I was made to feel very humble by his courteous and friendly service and also by the attitude of two war bond salesmen to whom I recently explained my reason for not buying.

A stranger to whom I was recently introduced as a Quaker said, "I have always thought of Quakers as being made of a little finer cloth." Of course, this is a very euphemistic and not a general opinion.

However, I do feel that instead of being glad for a heritage that gives us a unique opportunity for testimony and service, like Peter, many of us are saying, "I know him not."

HELEN H. TOWNSEND.

Cincinnati, Ohio.

Book Review

ENOUGH AND TO SPARE

BY KIRTLEY F. MATHER

Harper & Brothers, 1944;

Price, \$2.00; 186 pp.

In this little book, Kirtley F. Mather, a professor of geology at Harvard University, presents in a popular way some scientific information which contradicts two ideas incompatible with world peace.

The first idea is that the expression, "the survival of the fittest," means that only the most brutal among animals and nations will survive. The author shows that the fittest are actually the cooperative ones, the loving, the meek, as illustrated by the facts of geologic history, of which we are a part.

The second idea, often used as an argument for war, is that the growth of populations outstrips the means of support of those populations, and that therefore only those nations which first seize and keep the natural resources of the world will survive. Kirtley Mather offers latest estimates, based on scientific data, in regard to world mineral resources, possibilities of food production, and the approach of world population

growth to a stable maximum figure. From these data emerge two principles, namely, that there is an abundance of natural resources if people of the world cooperate, and that the geographic location of mineral deposits requires nations to be mutually interdependent.

The second half of the book deals with the merits of "democracy," regarded as a system which assumes the dignity and worth of individual, as contrasted with the evils of regimentation and domination within nations and in international relations.

From the Christian point of view it is unfortunate that the author regards military victory of the allies over Germany and Japan as prerequisite to a victory of ideas of freedom over ideas of coercion. In overlooking the fact that the war method breeds coercion and destroys freedom at home and abroad, Professor Mather spoils an otherwise honest and realistic book, which in most of its pages ably argues the case for equality of opportunity for all peoples, for persuasion and free choice, and for spiritual awakening of men and women everywhere.

FRANCIS D. HOLE.

Let us ever be worthy of what Professor William James of Harvard College said concerning Friends. "The Quaker religion is something which it is impossible to over praise. In the day of shams, it was religion of veracity rooted in inwardness, and a return to something more like the original gospel truth than men had ever known in England.

CONTRIBUTORS

GILBERT BOWLES—For several years Friends' missionary to Japan, now working with Friends in Hawaii, 4988 Maunalani Circle, Honolulu 17, T. H.

VINCENT BURNS—Poet, lecturer and author, Hollywood Hotel, Hollywood, California.

W. F. LUDER—Associate Professor in Chemistry at Northeastern University, Boston, Massachusetts; member of Cambridge Friends Meeting; 27 Kirkland Circle, Wellesley Hills 82, Massachusetts.

I. W. MOOMAW—Rural Life Secretary of the Church of the Brethren; North Manchester, Indiana.

HOWARD W. ELKINTON—Associated with the Carl Schurz Memorial Foundation; 6514 Germantown Avenue, Philadelphia, Pennsylvania.

HELEN NORDSIECK—Student at Earlham College, Richmond, Indiana.

DAVID E. SWIFT—Assignee of Civilian Public Service, 20 South Twelfth Street, Philadelphia, Pennsylvania.

GERTRUDE LA V. VESTAL—Member Friends Meeting, 650 West 2nd Street, Winston-Salem, North Carolina.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

BEING A GOOD UNDER-SHEPHERD

It is not too early for pastors and leaders in local Meetings to be thinking of what should take place following Easter. The special efforts leading up to, and including Easter, which may have brought a quickening of the spiritual life of the membership and accessions to the Meeting, will have passed and a serious slump may follow if the Meeting is not awakened to the responsibility of nurturing and training the new converts. Many a spiritual baby has perished shortly after birth because no plans had been made before hand for its proper care.

Every parent knows how the coming of a new member into the family calls for many readjustments of the household. At times it calls for new furniture and many additional accessories. The whole family becomes solicitous for the new heir. It may be necessary for someone to pass up their much needed rest, to do a little midnight parading. However perfect the youngster may be, no one thinks of leaving it to find its own way and to do the best it can.

We are inclined to lament the fact that so many people fall away after they become Christians. When we consider the little care they receive in the average Meeting, the great wonder is that so many live to maturity. Very few people would be guilty of deliberately "putting anything in the way" of the new converts and thereby causing them to fail, but the same results may be accomplished by simple neglect.

The practices of some Meetings where

there have been real fathers and mothers in Israel might be emulated with profit. For years, one Meeting has made the practice of giving special recognition at a church supper to the members received during the year. This occasion takes place shortly after Easter. The new members are seated with their immediate families and the pastor and his wife at a table appropriately decorated for the occasion. After the supper, a short program is given which is designed to create the spirit of fellowship. Appropriate words of welcome are spoken by the pastor or some weighty member and an opportunity is given for a word of response by one of the new members. This should not be thought of as a time for preachments but rather a time for binding the new members to the Meeting by the bonds of Christian fellowship. Too much cannot be said to emphasize the importance of helping the new member feel that he belongs to a group which is vitally interested in his spiritual welfare.

Three things are absolutely essential to the growth and development of Christian character. We have already mentioned one—a good environment. Whatever the form of life, it always does best in an environment that is suited to its nature. For a Christian, that means to walk in the Light of God and to be a part of a Christian community.

The second requirement for growth and development is proper food. In the past fifty years, we have learned a great deal about a balanced diet.

Fortunate indeed is the new convert who has someone to help him select the proper kind of reading matter. We can never know how many young Christians have grown discouraged and have starved to death while in the midst of plenty because no one had taken the time to teach them the importance of reading those things which feed the mind and spirit. There are two excellent lists of books available at the Friends Book and Supply House, Richmond, Indiana, which will be helpful to new members in making selections of books and other reading materials:

A basic reading list of Quaker books.
Selected Christian Education Book List.

Additional help can be had by addressing the Board on Christian Education of the Five Years Meeting.

The third essential to growth is exercise, or an opportunity to do Christian work. The great success of most cults can be traced to the fact that every new member is treated as a potential worker. They make no provision for inactive members. Most new members are eager and anxious to do something for the church. The pastor in one Meeting made the practice of asking some of the young people to sit on the platform and share in the worship service. Out of that group have come two preachers and many strong leaders.

Church members might learn from a good horseman who knows the importance of giving the colt the proper amount of work but never overloads him, thereby producing a balker.

These lines have not been written in an attempt to tell anyone how to care for new members, but if they stir up the minds of a few Friends to grapple with this great opportunity for Christian nurture in a more serious manner, they will have served a good purpose.

P. M. T.

This is the Last Call!

There are only three more weeks remaining until the treasurer's books of the Five Years Meeting will be closed for the fiscal year. Some Yearly Meetings have already raised their expected quota while others are still far below the expectation. There is yet time for that last big push to raise the entire amount of \$82,000.

*See your treasurer. Check your records.
Meet your quota!*

QUAKERDOM • AT • LARGE

John Watland and family of Evanston, Illinois, Meeting have gone to Santo Domingo for two years. He is associated with the telephone system.

* * * *

Five W. C. T. U. groups in and around Fairmount, Indiana, sponsored a series of evangelistic meetings at Fairmount with a good attendance. They were held for one week. They report over fifty conversions and considerable awakening of spiritual life.

* * * *

A. Ward and Lena Applegate have returned to Wilmington, Ohio, from a trip through Jamaica and Cuba, visiting Friends and Friends Meetings. They went under concern and carried the blessing of the Mission Board; the American Section, Friends World Committee for Consultation; and others.

* * * *

In the March issue of the *Readers' Digest* is an article by D. Elton Trueblood on "The Desperate Need For Faith." It is a digest of certain parts of his recent book, *The Predicament of Modern Man*. This book has had a phenomenal sale. Being only one dollar, it is available on a wide market.

* * * *

Marguerite Czarnecki, Secretary of the Paris Friends' Centre, was able to visit Switzerland in December for a much-needed holiday and to see her relatives. She met Friends in Geneva and was able to discuss with them plans for a Franco-Swiss reunion of Friends at Easter.

* * * *

Alexander C. Purdy, acting president of Hartford Seminary Foundation and Hosmer professor of New Testament, recently gave a week of lectures at Guilford College, North Carolina, on the general topic, "The Road Ahead For Vital Religion." Dr. Purdy was the guest leader on the faculty for the Ministers' Short Course for North Carolina Yearly Meeting of Friends.

* * * *

Professor Francis C. Hayes of Guilford College, North Carolina, has gone to Bolivia as an exchange professor and will be located for a year at La Paz at the university. The exchange was arranged as a part of the Good Neighbor program by the State Department. He is head of the Romance Language Department at Guilford.

* * * *

On February 11, Oberlin, Ohio, Meeting presented Blanche Anderson, an

Earlham graduate, with *One God* by Florence Fitch, in appreciation of two years of devoted service as Clerk. She is leaving to be near her family in Delaware, and her guidance will be greatly missed. Bonnie Marshall of Yorklyn, Delaware, is the new Clerk.

* * * *

Walker Langston, Dublin, Indiana, Friend, called at the Central Offices recently. He is in a CPS Unit at a Veterans' Hospital for mental patients from the armed forces. Violent wards in such hospitals remind us that training to kill is not forgotten in the lives of men with broken minds. Our love and pity should make us quick to serve them. CPS men are serving in our stead.

* * * *

D. Elton Trueblood, on leave for one year from Leland Stanford University, gave the lectures to the pastors of Indiana and Western Yearly Meetings, February 26, 27. This two-day Conference is held under the auspices of Earlham College. He also addressed the student body as well as three public meetings. D. Elton Trueblood is professor of Religion and Philosophy and Dean of the Chapel at Leland Stanford.

* * * *

Olive Bainton, the secretary for student work in Ohio, with the assistance of Jack Kavenaugh, the area director, held a week-end conference for students on February 2, 3 and 4 at Ohio State University in Columbus. There were over two hundred students in attendance representing more than forty different colleges. The leaders included Maynard Krueger, Lewis Corey, Viva Boothe, John Ramsey of the CIO, Cleo Blackburn and Lynn Rohrbough.

* * * *

A meeting of Friends and friends of Friends has been arranged for the first Sunday evening of each month at the New Orleans Y.W.C.A., at eight p.m. This meeting was the outgrowth of a visit by Raymond and Helen Binford who came to New Orleans on January 14, holding a meeting for all who might be interested in knowing what Friends are doing. The response to this meeting was so encouraging that a committee was appointed to plan and arrange for meetings once a month.

* * * *

Jack Cadbury writes from London, "W. O. Mendenhall has started out very bravely on a tour of the north. He is going to Quarterly Meetings and is

scheduled to visit Edinburgh, Newcastle, Darlington, and Manchester. He arrives in London just in time for Committee Week. What a perfect gem he is. Tessa and I fell for him at once and all reports of his visits around London are the same. He has such natural charm and is so entertaining. He will do a great deal of good, interpreting Friends to Friends."

* * * *

When W. O. Mendenhall left for England, members of the Service Committee staff sent several pounds of candy to their colleagues in the Friends Service Council and Friends Relief Service. This was a repetition of the load carried by Clarence Pickett when he left in October. One of the Friends Service Council staff wrote the following verse:

"To some the Quaker Star brings food and clothes,

To some it brings protection,
Your English colleagues find it brings
Perfection in confection!"

* * * *

The Cooperative Store at Penn-Craft Friends Service Committee project, had a total sales for 1944 of \$67,693.11. This includes sales of groceries and feed, rent for frozen-food lockers and for processing. Processing has become a very active business of the store. During the appropriate seasons, the families bring in their lima beans, peas, corn, raspberries, etc. to the store and a staff of people prepare the fruit and vegetables, put them into small containers marked with the owners' names and then deposit them in the frozen food lockers.

NEWS OF OUR MEETINGS

On February 10 and 11, the Baltimore Yearly Meeting of Young Friends was held in Washington, D. C. Irene Pickard was leader of the discussion on, "Developing Friendly Attitudes in a Warring World."

* * * *

New Castle, Indiana, Friends are printing *The Friendly News*, a paper designed to keep news of the Meeting before members and is especially for men in service. Many Friends Meetings are doing a similar service. New Castle is an encouraging addition to that list.

* * * *

Chicago Monthly Meeting, at the February business session, asked Russell E. Rees to continue as minister. Dr.

Vernon R. DeYoung, a member, was chosen as a delegate to Springfield when legislative hearings are held on housing covenant legislation. It was expected that such hearings would be held very soon and might involve features of interest to minority racial groups.

* * * *

West Union Meeting of Friends in Western Yearly Meeting, Indiana, has sent in subscriptions to THE AMERICAN FRIEND for all families in the Meeting, at a reduced rate. They collect the subscription price and send it in one check to Richmond. Edmund Albertson is the pastor of this Meeting. THE AMERICAN FRIEND suspects the source of this inspiration.

* * * *

New Castle Friends report that under the leadership of the minister, Jesse Stanfield, the organizations of their Meeting have been kept intact during these days that try men's souls. Some new members have been added. The Adult Advance program has been followed largely. In the mid-week prayer service, discussions of some thoughts of modern leaders such as Rufus M. Jones, have been carried on. The cooperation with other churches of the city has never been better.

* * * *

By the shores of the South River, a jolly group of Young Friends, drawn mostly from the Baltimore, Maryland, and Washington D. C., region, because of travel difficulties, met with Harold N. Tollefson to discuss preparation for the world of tomorrow. Stimulating sessions were interspersed with good fun, good food, and good fellowship. The contributions of other leaders, Gilbert H. Kilpack and Margaret and Norris Matthews, were received with appreciation.

* * * *

Memorial Monthly Meeting of Friends in Seattle, Washington, have decided to move and the Trustees are negotiating for a site at 24th and East 80th Streets, N. E. Seattle Monthly Meeting greatly appreciates the ministry of George Moore of Newberg, Oregon, and regrets that he can no longer come to minister to them. The Meeting has extended a call to Harold Thompson to serve as pastor. He is a senior at Pacific College, majoring in religion. He will come for week-ends until graduation and will then move to Seattle with his wife and son.

* * * *

Blue River Quarterly Meeting of Western Yearly Meeting was held at Blue River on January 27. Samuel Riggle gave part of the progressive program for the Ministry and Oversight at its meeting. At the worship service, Glen Rinard gave the message, followed

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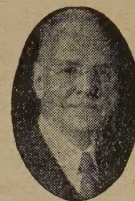


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BOOK 6

Oscar F. Blackwelder, Stephen J. Corney, James Gordon Gilkey, Stanley A. Hunter, J. V. Moldenhawer, Edward H. Pruden, Paul W. Quillian, Roy L. Smith.

BOOK 7

Hampton Adams, Glenn Clark, Henry Hitt Crane, Albert E. Day, Douglas Horton, W. E. McCulloch, Ralph W. Sockman, Henry P. Van Dusen.

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Ralph S. Cushman, Alonzo W. Fortune, Allen A. Hunter, Rufus M. Jones, Daniel A. Poling, Richard C. Raines, Joseph R. Sizoo, Andrew W. Blackwood.

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by short talks by Glenn Reese and Edmund Albertson. Following the noon luncheon, the subject of stewardship was presented by Erma Hall, Quarterly Meeting superintendent; Glen Rinard being the speaker. This was followed by the business meeting. On Sunday, Glenn Reese and Edmund Albertson gave the messages at Blue River and Glen Rinard at Paoli, Indiana.

* * * *

The sessions of Carmel Quarterly Meeting of Friends that are held regularly in March at Carmel, Indiana, will be held at Noblesville, Friday evening, March 9. This change was made necessary due to redecoration and other work which will be in progress at Carmel Meetinghouse on that date. The plans for an evening Quarterly Meeting are an experiment and many who have day employment are expected to attend. The Meeting on Ministry and Oversight will convene at seven o'clock and the worship service, opening at seven-thirty, will be followed by the period for transaction of business. Murray C. Johnson, minister of First Friends at Marion, will be the guest speaker. Noblesville Friends extend a hearty welcome to visitors from other Quarterly Meetings.

* * * *

Cornwall Quarterly Meeting held its winter session at Clintondale, New York, on February 3, with a good attendance. Several ministers from Nine Partners Quarterly Meeting attended, and Anson Coutant, the oldest minister in New York Yearly Meeting, made the trip from Oneonta by bus to be present. The guest speaker was Harold Chance, representative of the Peace Section of The American Friends Service Committee. He brought interesting information from his observations when visiting other Meetings and the Philippine Islands. The ladies of Clintondale Meeting are sewing each week, and are enjoying a covered-dish luncheon at noon. The men of the church have torn down one old shed back of the Meetinghouse and have repaired and enclosed the other. The Friends and Methodists of Clintondale united for The World Day of Prayer Service.

* * * *

(In order to correct a news item in the previous issue, it is repeated here.) Ermin C. Perisho writes that Lela E. Gordon and Robert E. Cope were with the Wyandotte, Oklahoma, Meeting for ten days of services early in January, which resulted in greatly strengthening the members. They were asked to speak at the high school five times, where they were most helpful. The meetings were very successful and the people expressed the desire for them to continue another week.

NEW GUILFORD COLLECTION

Guilford College has expanded its program of religious leadership and adult education by the recent addition to its facilities of the unique Arnold Memorial Biblical Collection. During the current two weeks, the collection is being used as a workshop for ministers of North Carolina Yearly Meeting of the Society of Friends and it will serve as the focus of attention during a series of evening lectures beginning on February 27. In addition, the college is planning a state-wide Young Friends Conference for the week-end of March 9-11 and is making special plans for a Bible teacher training program for six weeks this summer. The Biblical Collection has been brought to the campus through the interest and generosity of Albert S. and Clara Neece Arnold of Greensboro, North Carolina. Albert Arnold is just completing thirty-four years as a Y.M.C.A. secretary in three states, having served here at Cone Memorial Y.M.C.A. for the past twenty-two years.

GOLDEN ANNIVERSARY OBSERVANCE

The Golden Anniversary Observance of the Friends Memorial Church of Berkeley, California, was held on Friday, January 26, and Sunday, January 28. The opening event was a program and reception on Friday evening with historical highlights of the organization of the Berkeley Meeting in January, 1895, being given by Addison and Rebecca Naylor, as the feature of the evening.

Elmer E. Nichols was the principal speaker, with several pioneer members relating the early background of the local Meeting. Gorman Y. Doubleday, pastor of Friends Memorial Church, told of the influence of the early Meetings on the present-day activities of the church. H. Ross Wood, Clerk of the Monthly Meeting and chairman of the planning committee of the Golden Anniversary, introduced the speakers. The Friends' Quartet sang a group of old-time hymns. Many letters graphically portraying events in the early life of the Meeting were received and the reading of these formed an interesting link with the past. Colored slides from a valuable collection of pictures of early officials and pioneer workers in California Yearly Meeting were a feature of the program. A period of fellowship followed with refreshments served by members of the women's Union. The cutting of the fiftieth anniversary cake by Olive Naylor was a feature of the reception.

The closing event in the observance was the golden anniversary service on

Sunday. R. Ernest Lamb, superintendent of the Yearly Meeting, preached the anniversary sermon, "The Gold That Abides," at the morning service. Gorman Doubleday closed the anniversary observance at the evening service with the message, "Shadows of Tomorrow."

Having looked back on fifty years of helpful ministry in the community, Berkeley Meeting now looks with renewed interest to the opportunities for fruitful service that are to be found in the years ahead.

RACE RELATIONS IN THE SOUTHLAND

Central Friends Meeting of High Point, North Carolina, emphasized Race Relations Sunday with special observances. On Sunday night, February 4, the Boys Chorus from William Penn High School (colored) gave a program of sacred music under the capable direction of their principal, Professor S. E. Burford. Their singing is of high quality and the congregation especially enjoyed their interpretation of Negro spirituals done in an inimitable way.

At the luncheon meeting of the Woman's Auxiliary on Monday, February 5, Ernestine Cookson Milner of Guilford College addressed the group on ways of achieving better interracial relationships especially the relationship of the Negro and white races on the level of the educated, talented members.

On Sunday morning, February 11, Dr. W. G. Jackson, Dean of Administration of The Woman's College of the University of North Carolina, spoke on the general topic of interracial helpfulness. Dr. Jackson is Chairman of the Board of Bennett College, one of the leading institutions for Negro women in the south, and spoke out of long experience and interest in improving the educational and social standards of the Negro race.

At the Sunday evening meeting, the minister reviewed the recent book by Edwin R. Embree, *Thirteen Against the Odds*.

Thus, in several public meetings, various approaches to this pressing American problem were made and we were led to agree with Dean Jackson that we must take the road to justice and fair-dealing "a step at a time." As he suggested, we cannot solve the whole problem by afternoon or by week after next, but we can move in the right direction a step at a time whenever the situation offers an opportunity. Dr. Jackson felt that the greater burden for solving the race problem rests on the white race because it sets the standards and makes the laws.

ESTA B. HAWORTH.

BIRTHS

BAKER—To Howard A. and Margaret Singleton Baker, of Somerville, Massachusetts, a daughter, Carol Ann, on January 31. Margaret Baker is a member of Homewood Meeting, Baltimore, Maryland.

JAY—To Robert and Thelma Jay on January 4 at Monte Vista, Colorado, a son, David Allen Jay.

PATTON—To Harry and Dr. Genieann Parker Patton, members of Homewood Friends Meeting, Baltimore, Maryland, a son, Christopher Davis, at Philadelphia, Pennsylvania, on January 29.

MARRIAGES

HOLMES-PLATT—Ivy Platt to Lester Holmes at Deer Trail Friends Meeting, Colorado, on December 24. The father of the bride, Lyman Platt, conducted the service.

DEATHS

ANDREWS—Helen Maria Andrews at Allen, Nebraska, on February 7, at the age of ninety-two years. She was a lifelong Christian and member of Springbank Friends Meeting at Allen. Her husband, Edwin Andrews, preceded her in death. Surviving are two daughters, Mable Andrews of Allen, Mary Coughtry of Emerson, Nebraska; two sons, Walter Andrews of Allen, and Herbert Andrews of Douglas, Illinois. Services were conducted by her pastor, Grover A. Tyler, at Springbank; interment being made in Springbank cemetery.

BEATTY—Luzene Davis Beatty, on February 10, at an Oskaloosa, Iowa, hospital, at the age of sixty-seven years. She was the daughter of Lewis and Melissa Meredith Davis, a graduate of Penn College and taught in and near Jasper for some years. Her entire life was spent in and near Lynnville where she was active in the Friends Meeting of which she was a birthright member. She had served as Recording Clerk of the Monthly and Quarterly Meetings, and was correspondent of the Lynnville Meeting for THE AMERICAN FRIEND. Surviving are the husband, T. C. Beatty; one brother, Orland G. Davis of Grinnell; two step-daughters, Mrs. Andrew Park of Santa Monica, California, and Mrs. Henry Keisel of Montibella, California; two nieces and two nephews. Services were held at the Friends' Meetinghouse with Paul Barnett officiating, burial being made in Friends' cemetery.

MOON—Allen L. Moon, son of Lewis C. and Ruthanna Moon, at the age of twenty-three years. He was killed in action while serving as a sergeant in the United States Army near Alsace, on December 4, 1944. He was a member of the Homewood Friends Meeting of Baltimore, Maryland, and of the Maryland Bar Association.

ROBINSON—Maranda Hadley Robinson on February 10 at her home at Lucerne, California, aged eighty-two years. She was a daughter of Albert and Mary Macy Hadley, late of Mooresville, Indiana. She was united in marriage with Edmund Robinson, an English Friend, in 1888. She was a devoted Christian worker and Friend. Surviving, besides the husband, are three children, Elizabeth of San Francisco, Mary B. Rivers of Lucerne, and Dr. Wilson Edmund of Sacramento; three grandchildren, and four great grandchildren.

OWEN—Charity A. Owen, daughter of James and Jane Owen deceased, passed away at the Hamilton County Hospital at Noblesville Sunday morning, February 4. Chattie, as she was more familiarly known, was active in all departments of church work, not only in her local Meeting but also in the Quarterly and Yearly Meetings. At the time of her death she was chairman of the local pastoral committee. Her consecration, her ability to lead and teach, her ready wit endeared her to a large circle of friends.

WILHITE—Almeda Wilhite, at Stickney, South Dakota, on December 31, at the age of eighty-five years. She was the daughter of Alvah and Lydia Hockett and was married to Alexander L. Wilhite, who died in 1886. She then took a homestead in South Dakota where she lived at the time of her death with her son and family. She was a charter member of Aurora Friends Meeting. She is survived by her son, Irvin, seven grandsons, six great grandchildren, two sisters, and a niece.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Morning Worship, 10:45 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

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Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.